

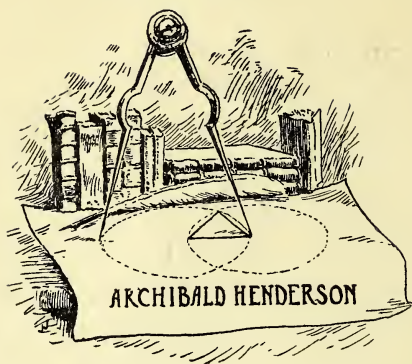
# Centennial Address

THE HISTORY OF  
ST. LUKE'S PARISH



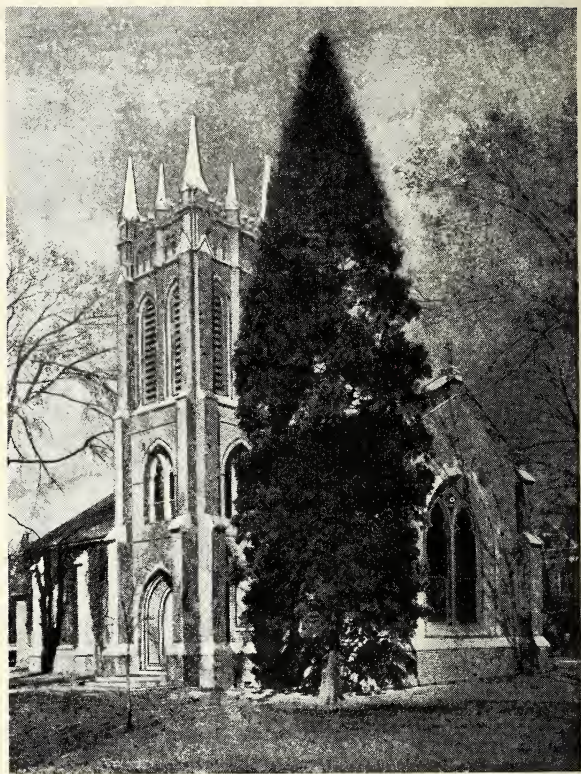
BY  
PROFESSOR ARCHIBALD HENDERSON  
PH.D., D.C.L., LL.D.  
OF THE  
UNIVERSITY OF NORTH CAROLINA

ARSET SCIENTIA



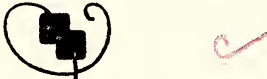


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ST. LUKE'S CHURCH, SALISBURY, N. C.

THE HISTORY OF ST. LUKE'S PARISH  
AND  
THE BEGINNINGS OF THE EPISCOPAL  
CHURCH IN ROWAN COUNTY



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with the author's compliments

*Address by*

ARCHIBALD HENDERSON

Delivered in St. Luke's Church, Salisbury, N. C., on October 19, 1924,  
in Commemoration of the Centennial of the Union of St. Luke's  
Parish with the Diocese of North Carolina

12/18/31

A. Henderson

Donor

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## A CENTENNIAL PRAYER

ALMIGHTY GOD, the God of our Fathers, in whose Name others have labored and we have entered into their labors, we give Thee hearty thanks for the grace and virtue, the forethought and liberality of Thy servants in this parish through a hundred years of Thy mercies and blessings. And we pray Thee that we of our day may be inflamed to leave to those who come after us a similar record of fruitful lives by being obedient to Thy will and by giving freely of ourselves and of our substance to the enlightenment of the ignorant, the conversion of wrongdoers and the building up of Thy Kingdom here and everywhere. Increase our labors and our laborers, multiply our givers, enlarge our gifts, that we may honor Thee and magnify Thy Holy Name, now and evermore, through Jesus Christ our Lord. *Amen.*

## An Historical Address

The history of St. Luke's Church, the centennial of which we celebrate today, is a theme which might well inspire any churchman—especially one who, like myself, for more than a quarter of a century has made a diligent and loving study of this great and historic county of Rowan. In order to realize the missionary labors and devoted services which laid the foundations for this holy institution, I must ask you to go back with me in fancy, three quarters of a century before 1824, to the earliest days of Salisbury. A wealth of documents, hitherto unknown or unused, together with the rich depository of the Colonial and State Records of North Carolina, will enable us to gain a "close-up" view of the difficult beginning of the Episcopal church in Rowan.

On April 12, 1753, Matthew Rowan, the acting governor, approved a bill for the erection of a county and parish, by the name of Rowan County and St. Luke's Parish. The following year, however, this act was revoked by George II, on the ground that the Assembly had begun to exercise more power than was entirely agreeable to the royal government in England and that by the establishment of new counties the Assembly was increased in membership too rapidly. Two years later, however, with the consent of the king, Rowan was re-established with the same

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boundaries and limits as formerly, and all deeds and conveyances of land made during the period of the revocation were declared valid.

It is the year 1755. This town, named after the cathedral town of Salisbury, England, is but just laid out, the court house built, and 7 or 8 houses erected. In the entire county of Rowan, which was bounded to the westward in the charter only by "the South Seas," there are only about 1250 taxables. Thirteen years later this number had trebled. At the beginning of 1766 Governor Tryon ventured the opinion that North Carolina was being settled faster than any other province, and that in the preceding autumn and winter about one thousand wagons with accompanying families had passed through Salisbury. When George Washington passed through Salisbury a quarter of a century later (1791) he recorded in his diary: "Salisbury is but a small place altho it is the county town and the district court is held in it; . . . there is about three hundred souls in it and tradesmen of different kinds." Whether the Father of his Country meant to intimate that the tradesmen represented "soulless corporations" is not clear; but we will charitably give both Washington and the tradesmen the benefit of the doubt.

The many acts on the statute books of these early times clearly demonstrate the efforts of the royal government of the province to make the Church of England the established church of North Carolina. We must recall that the freeholders, that is men

owning fifty acres of land or a lot in some town, were required, under penalty of twenty shillings, to elect twelve vestrymen to serve three years. The vestrymen so elected had to subscribe on oath that they would "not oppose the doctrine, discipline and liturgy of the Church of England as by law established." If a dissenter was elected and failed to qualify, he was liable to a fine. The vestry was authorized to levy a tax of ten shillings on each taxable in the parish for the erection of churches or chapels, the payment of ministers, purchasing a glebe and erecting a parsonage. According to an act of 1765, the minister of a parish was to receive an annual salary of one hundred and thirty-three pounds, six shillings, and eight pence, and a fee of twenty shillings for every marriage solemnized in the parish, whether he performed the services or not, provided he did not neglect or refuse to do so.

The marriage, parish and vestry acts of the province were so unpopular in the west, of which Salisbury was the center, that little attention was paid to them by the inhabitants. Various petitions were presented to the Assembly asking for their repeal, one such petition (Mecklenburg County, 1769) actually stating that if Rowan, Mecklenburg, and Tryon "were wholly relieved from the grievances of the marriage act and the vestry acts, it would greatly encourage the settlement of the frontiers, and make them a stronger barrier to the interior parts of the province against a savage enemy." The dissenters,

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who constituted a majority of the population of Rowan, particularly objected to the marriage act, under which no minister or magistrate could perform the rite of marriage without a license or the publication of banns—an act which the Presbyterian ministers in the west consistently disregarded. In Salisbury and environs, according to my father's estimate, the members of the Church of England amounted to from one-fourth to one-third of the population. On one occasion, probably between 1764 and 1768, sundry inhabitants of the county of Rowan petitioned for a "lawful vestry," complaining that the dissenters "from dread of submitting to the national church, should a lawful vestry be established, (would) elect such of their own community as evade the Acts of Assembly and refuse the oaths—whence we can never expect (i. e., without a lawful vestry) the regular enlivening beams of the Gospel." These churchmen prayed that means be taken for compelling persons chosen vestrymen to take the oaths prescribed, or such other means as may produce a regular lawful vestry.

Difficulties arising from dissatisfaction with these acts, especially in a county populated by inhabitants of almost all the nations of Europe, professing religious tenets of every sort, from the beginning confronted the Church of England in Rowan and finally reached a dramatic crisis. Yet we must not conclude that the Church was wholly neglected by the provincial authorities. The first stronghold of church people in Rowan was not here in Salisbury, but in the Jersey

Settlement, in the neighborhood of present Linwood. As the result of an exhaustive investigation, I conclude that a settlement was made there by people from New Jersey, probably from the neighborhood of Scotch Plains (now Plainfield) some time prior to 1754. This was perhaps the colony referred to by the Moravian Bishop Spangenburg in his diary of 1752-53. The Rev. Benjamin Miller, who was the pastor of Scotch Plains Baptist Church, visited Rowan County in 1754 and conducted services for the inhabitants of all denominations at their "meeting house" in the Jersey Settlement as early as September 3, 1755. The Rev. Hugh McAden, the Presbyterian missionary, in his diary complains of the activities of Miller; but after making Miller's acquaintance, he spoke favorably of him and in company with him preached at the Jersey "meeting house" on January 11, 1756. In his report to the Secretary for the Colonies (March 29, 1764), Governor Dobbs says there are six clergymen of the Church of England in the entire province. Regarding one of these, named Miller, he speaks in unfavorable terms as to his manner of living, stating: "I had the misfortune to recommend (Miller) to be ordained upon my first coming over (1754-5) upon a petition of many inhabitants of Rowan County." There were, then, two preachers named Miller—one Baptist, one Church of England—preaching in Rowan County at the same time—unless indeed these two Millers were one and the same person. We do know that in 1767

a Rev. Mr. Miller, of the Church of England, was the incumbent by presentation of St. Patrick's, Dobbs Parish, which had been cut off from St. Luke's.

In 1755 or 1756, a Baptist preacher, the Rev. John Gano, of New Jersey, who had formerly visited the Jersey Settlement twice, settled there in response to repeated solicitations. Soon after his arrival, a meeting house was built, which was attended by the inhabitants of various denominations. "In order that all might be concerned upon various occasions," says Gano in his autobiography, "we appointed a board of trustees, some of each denomination. They continued to be united while I remained there."—which was until the spring of 1769. A deed for the land on which this meeting-house had been standing since 1755 or 6 was not executed until some twenty years later (1775) to the trustees of the United Congregation of the Jersey Meeting-House: to James Macay, Esq., Benjamin Rounceville, and Herman Butner, described respectively as professors of the Church of England, the Church of Scotland, and the Baptists. In the Moravian Diary preserved at Salem, this settlement around present Linwood is described in 1756 as the "Jersey (Irish) Settlement." The great grandfather of James Macay, the leading man in the Jersey Settlement, was, however, an emigrant from Scotland, as stated in the will of his son, Spruce Macay, famous jurist, and preceptor in the law here, of both Andrew Jackson and William Richardson Davie.

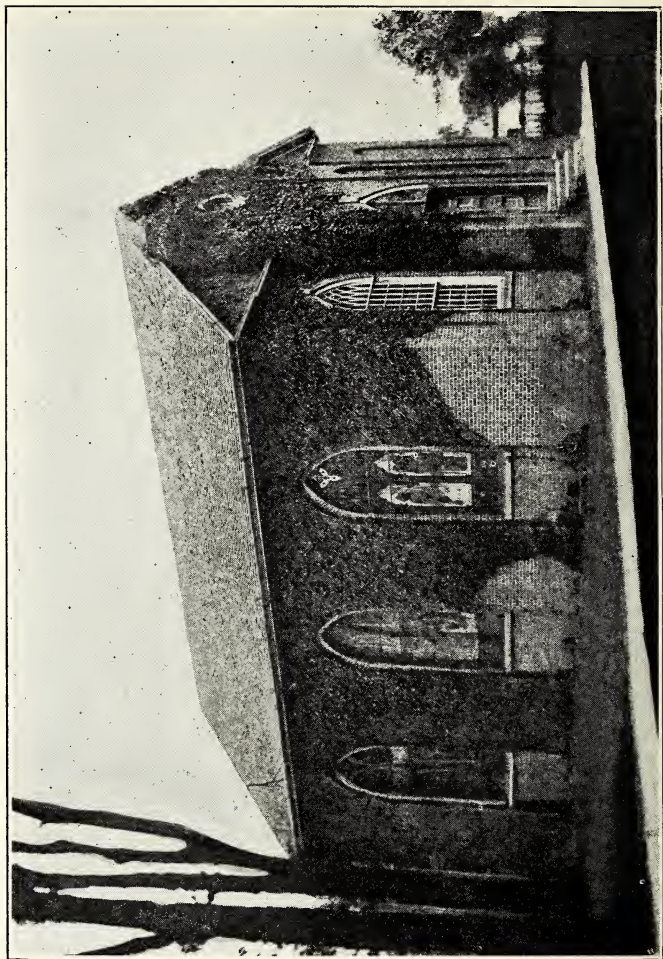
It must not be thought that the Church of England people in Rowan were wholly neglected by the colonial authorities. Governor William Tryon, who had close family affiliations with the Society for the Propagation of the Gospel—two of its treasurers being presumably his father and uncle, Charles and William Tryon respectively—was a devoted churchman, and labored unceasingly for the furtherance of the Established Church in the Province of North Carolina. Rev. George Micklejohn, the minister of St. Matthews Parish, Orange County (1766-1776), writes of Tryon, presumably before the days of Regulation troubles: "He rules a willing people with the indulgent tenderness of a common father." Writing to the Secretary of the Society for the Propagation of the Gospel, October 1, 1776, shortly after the arrival of Parson Micklejohn in the Province, Governor Tryon says: "I have great expectations from Mr. Micklejohn; he is lately gone into Rowan County." In addition to this visitation of the Rev. George Micklejohn, the Rev. Richard Sankey, said to have been of Virginia, visited Rowan County in very early times; and he was afterwards called to Rowan County (prior to 1767), but presumably did not accept the call. My father believed that, although said to be a Presbyterian, Mr. Sankey had probably received Episcopal ordination. In the summer of 1769, the Rev. Charles Cupples, St. John's Parish, Bute, made a tour through Rowan and baptized many persons.

With the arrival of the Rev. Theodorus Swaine Drage in Rowan in 1769 begins the most dramatic struggle in the history of the Church of England in St. Luke's Parish, and indeed in the entire colony. On May 29, 1769, he was "licensed for the Plantations" by the Bishop of London. The transcripts made by the late Dr. Murdoch from the records of the Society for the Propagation of the Gospel enable me to tell in much greater detail than has been hitherto possible, the story of this bitter religious struggle. On November 12, 1769, Governor Tryon addressed a letter to the Gentlemen of the Vestry of St. Luke's Parish, as follows:

"The Reverend Mr. Drage, who is lately arrived from England, warmly recommended to me, waits on you to officiate in your parish for the space of two or three months, at the expiration of which time, should he give satisfaction in his sacred calling, and his situation prove agreeable to him, I purpose to give him letters of Presentation and Induction to your parish, agreeable to the petition of sundry of the inhabitants of your county, delivered to me when I was in Salisbury. . . ."

The religious struggle which now began was as revolutionary in character as the civil uprisings of the people against the royal authority, which eventuated in the American Revolution. The Dissenters boldly said, according to Drage, (1770) "that as they have opposed England in endeavoring to intrude on their civil rights, they also shall, and have a right,





ST. LUKE'S CHURCH, SALISBURY, AS FIRST ERECTED

to oppose any Intrusion on their religious rights"—a maxim, I presume, says Drage, prophetically, "dangerous in itself, not only with respect to this country and the neighboring counties, but to the whole back frontier of America, principally settled with Sectaries, and is deserving of the attention of government, before power is added to inclination." Writing to Governor Tryon from Salisbury, March 13, 1770, Drage says that he has done everything in his power to accommodate and pacify the Irish Dissenters, claiming only the office of Curate, and agreeing to ratify without fee the marriage licenses issued by the Dissenting Clergymen or Magistrates. Although two-thirds of the population of Rowan County, according to Drage, were of the Church of England, surely an overstatement, the Dissenters held the upper hand, by reason of a very curious state of affairs. The Irish Dissenters, for the most part, had come into the county before the closing of Lord Granville's land offices and had become possessed of patents; whereas many of the Church of England people had come in after the closing of the land offices and so had been unable to obtain titles to their land, for which they held only bonds. As a vestryman was required by law to hold title to 50 acres of land, the Dissenters constituted the majority of the freeholders. In 1769 they elected a vestry who, they were assured in advance, would not qualify—and, according to Drage, made up a "corruption fund," as we would say nowadays—to pay their fines for not

qualifying, not only for that year, but for years to come. On April 16, 1770, they planned to do this again—declaring they could keep out the Church by this means, had done so, and always would. “I plainly perceive,” says Drage, “if I lose my hold it would be such a discouragement to the present members of the Church of England they would never rally again, many of them would quit and go into Provinces where they could have a free exercise of their religion, others would become absorbed up in and become of the same principles, as the people they staid amongst.” These were indeed words of prophecy; for the Dissenters, by their resolution not to pay taxes to the Established Church of their oppressors, not only helped in their way to precipitate the American Revolution: they virtually throttled the Protestant Episcopal Church in Rowan County for half a century.

The attempt of the Royal Government to thrust an Established Church upon people of opposite religious convictions resulted in complete failure. On Easter Monday, 1770, as anticipated by Drage, the Dissenters elected a vestry, all of whom were Dissenters, and two of them elders. These vestrymen assured Drage that, if he would take up a subscription, they would subscribe liberally and retain him as minister on those terms. Drage declined, on the just technical ground, that for him to do so would be a direct violation of the law. The Dissenters—protestants of the classic type, imbued with those

principles of civil and religious freedom, for the preservation of which they had come to America, principles which gave rise to the Revolution—"said it was their opinion, every one ought to pay their own clergy, and what the law required was a constraint, the other would be a free act." The second list of twelve persons, who were supported by the church people, was defeated; but these defiantly challenged those elected to qualify. The Sheriff of Rowan County, Morgan Bryan, whose brother Samuel was the father-in-law of the great hunter and scout, Daniel Boone, called upon the elected vestry to qualify on the Monday following, and on that day again argued at length with them in the interests of the county, in the effort to induce them to qualify. After the dissenting vestry refused to state whether or not they would qualify, the members of the second list, representing the church people, went to the court house, and entered their names down as a vestry. Mr. Drage then read to the assembled company the letter from Governor Tryon given above, whereupon the two members of the Dissenters' list who were the representatives in the assembly, Griffith Rutherford and Matthew Locke, were "alarmed," says Drage, and "fired away freely scandal to the church and contemptuous expressions as to the power of the Crown and of the Parliament of England." Here indeed were fire-eating revolutionists in Rowan, five years before the "Mecklenburg Declaration of Independence." Drage took up

the cudgels and a memorable altercation thereupon ensued from which Drage declared that he emerged victorious, according to the verdict of the auditors. Drage had the law on his side; but the Dissenters had the right on theirs—even although their procedure was a dog-in-the-manger act and over a long period of time worked great damage not only to the Established Church of England, but also to the spiritual progress and welfare of the parish and county. After the altercation, listened to in deep silence by the people, was at an end, the nominal vestry of the second list adjourned to another place, whereupon they drafted a letter to Governor Tryon, thanking him for sending them a minister and requesting him to give Mr. Drage an immediate Presentation of Induction. When May 15th, the last day to qualify, came, the Dissenters' vestry walked up and down the streets of Salisbury all day long; and that night occupied the court house as if it were a fortress, actually remaining there the entire night of the fifteenth, to prevent the second vestry from entering and qualifying.

Letters and petitions now flew thick and fast. Drage wrote a long, able, and in many respects extraordinary letter to Governor Tryon giving a history of the controversy. He did not hesitate to employ modern slang, denominating those voters who chose a Dissenting vestry in order to keep out the Church of England people, as "rotten nuts." Tryon replied, deploring the opposition of the Dissenters to the

Established Church, a religion, he declares, that "was engrafted upon and grew up with the Constitution of this Colony, a religion that has ever since been recognized and upheld and was by the act of the Legislature in 1765 established upon most solid foundations." Unwilling to offend the Presbyterians, who had strongly supported him in his administration, the Governor recommended that the church people memorialize the next General Assembly, by enclosed letters of Presentation and Induction. This was accordingly done, considerably more than a thousand people signing a petition to the Assembly to remove their incapacity for voting for want of deeds. The Dissenters also petitioned the Legislature not to be required to pay towards the support of the Parish Minister, and to be permitted to publish banns and marry by their own clergy—a petition which Drage characterized as "an act directly levelled at the Constitution." For the sake of historic record, I give here the names of the members of the nominal vestry, who, according to Drage, were all "members of the Church of England, men of respect and character, except one": John Ford, John Kimbrough, Morgan Bryan, James Macay, William Fields, Samuel Bryan, George Magoun, John Cowan, Roger Turner, Evan Ellis, William Giles, and William Cowan, Sen'r. The Dissenters' list consisted of nine magistrates, two of whom were representatives in the Assembly (Rutherford and Locke), one a Captain of Militia,

and two senior elders (one of whom was named Allison)—all Dissenters.

This was a curious conflict—for, according to Drage, the numbers of those of the Church of England and those desirous of its establishment (most of whom were disqualified for want of deeds) outnumbered the others by five to one; and on Feb. 28, 1771, there was only one Dissenting clergyman in the St. Luke's Parish. The Assembly on January 25, 1771, delayed determination upon the nominal vestry's petition until the next session of the Assembly. The struggle continued unabated; and early in 1772 Drage protested to Governor Josiah Martin that the Clerk of Court encouraged the people who obtained marriage licenses to have the rite performed by the magistrates instead of by him and concealed the number of licenses granted. The Dissenters, according to Governor Martin, writing to Earl Dartmouth on March 31, 1773, "actually expelled Mr. Drage, the Rector, a very worthy clergyman, by withholding his salary, the only means of his subsistence, and forced him to retire to an Asylum, to which he was invited in South Carolina." Mr. Drage petitioned the Assembly for relief, and Governor Martin, February 7, 1773, ventured the hope that the "peculiar hard circumstances" of the late Rector of St. Luke's will recommend him to the benevolence of the House. The Church's effort met its death blow when John Harvey, Speaker, reported to Governor Josiah Martin (February 20, 1773) regarding the Rev. Mr. Drage's

petition that in the opinion of the House "the Laws of the Province now in force are sufficient to remove the grievances complained of." Shortly after Drage's departure, be it noted, eighty-five Dissenters united in a petition praying that the Presbyterian ministers be allowed to marry members of their own congregation by the publication of banns.

One of the most remarkable episodes, indicating the broad spirit of the Established Church and its sympathetic attitude toward the German Lutherans, who at this time employed almost identical forms of service with the Episcopalians, was occasioned by the trip of two prominent Lutherans, Christopher Layrle of Mecklenburg and Christopher Rintelman of Rowan, to England, Holland, and Germany, in 1771, to secure a Lutheran minister and a schoolmaster who spoke German to preach to the German congregation, and to teach the German people of Rowan, Orange, Mecklenburg, and Tryon, who understood no English. Dr. Drage officially recommended their mission, so too did Governor Tryon, so too did the Society for the Propagation of the Gospel; and so too did the official secular head of the Church of England, that good German, George III, who contributed to the support of the minister and schoolmaster: as King of England and as Elector of Hanover.

For four long years, as we have seen, the Rev. Mr. Drage labored unceasingly, under the greatest difficulties, for the advancement of the Established

Church. Two years before he came to St. Luke's Parish, 1767, the number of taxables of Rowan is given as 3,000—and the inhabitants are officially described from Governor Tryon's office as "very able; mostly Presbyterians." During the year from December 20, 1769, to December 20, 1770, Mr. Drage organized about 40 congregations, consisting of 7,000 souls or 900 families, inhabiting a country of 180 miles in length and 120 miles in breadth; and baptized in all 802 persons between the ages of one and sixty. Two-thirds of the people were of the Church of England, the others a "motley mixture," so Mr. Drage reported on February 28, 1771. The Irish Dissenters, he declared, "had the whole power of government, as to these parts, invested in them by the late governor," Arthur Dobbs. During his stay in St. Luke's Parish Drage founded a chapel in the Jersey settlement—near the present house of Mr. Willie Mears. A sincere tribute is due the Rev. Mr. Drage for the indefatigable efforts he put forth and the sacrifices he made in behalf of the Church of England. In his letter to the Society for the Propagation of the Gospel, February 28, 1771, he says: "I am greatly obliged to the Honorable Society for the honor that hath been done my draughts, as I have received but few fees, taking nothing for Baptisms, no burial fees allowed, and excepting their assistance entirely at my own expense, as there is a year's salary now due from the parish, and no vestry to assess it, and have but little expectation but it will be the same

as to the current year as there is no probability of a vestry. No great reliance can be had on a free donation of the people, as money is scarce, and it carries a subjection with it." In writing to the Secretary of the Venerable Society for the Propagation of the Gospel, July 22, 1770, Governor Tryon says: "I conceive the firmness of Dr. Drage's conduct claims the protection and continuance of the Society." The late Dr. Murdoch has stated in print that the strength for the case of the Established Church lay, as Mr. Drage stated, in the fact that the laws on this subject had been the law of the land long before the Dissenters moved here. But in a manuscript sketch of Governor Tryon, Dr. Murdoch unequivocally says in his downright way: "The policy he tried to carry out was then the policy of all the friends of the church, to maintain it as a state establishment. It failed and ought to have failed. He saw that the church needed a Bishop in North Carolina and if he had obtained one, the history of the church in the state might have been very different."

Dealt thus a deadly blow by the Dissenters, the church languished and almost died in Rowan County. Exactly half a century elapsed between the virtual expulsion of the devoted Drage from Rowan in 1773 and the establishment of the present St. Luke's Parish in 1823. During this period, indeed, the Episcopal Church was in a parlous and evanescent condition in the entire province and state. In the whole state of North Carolina there was only one

more clergyman in 1822 than there was in 1768—a gain of one clergyman in 54 years. Despite the efforts to revive the spirit and cause of Episcopacy in North Carolina, through the conventions of 1790, 1793, and 1794, few beneficial effects resulted; and even the Rev. Charles Pettigrew, who was elected Bishop of the Diocese of North Carolina in 1794, never made application for consecration. The history of the church in Rowan and western North Carolina during this period is told almost wholly in the career of the famous Parson Miller—a man who for bravery, energy, purity, and ability, has no rival in the entire religious history of the state, of all denominations, with the single exception of Dr. James Hall, the distinguished Presbyterian divine. Miller's career has been so thoroughly traversed by G. D. Bernheim, by Bishop Cheshire, and by my father, that I shall not repeat it here. His life was a succession of ecclesiastical transitions; but never, amid his many affiliations, did he waver from the Episcopal faith. Born at Baldovie, near Dundee, Scotland, July 11, 1758, he was reared in the Jacobite Episcopal Church under the venerable Bishop Rait of Brechin; and was designed for the Episcopal ministry. Coming to America at the age of 16, he soon afterwards joined the army of Nathanael Greene; and fought bravely in various battles, being wounded in the Battle of Long Island; and endured the epic hardships of Valley Forge. First he became a Methodist preacher and rode the circuit in North Carolina with Dr. Coke.

Later, he received ordination at the hands of the Lutherans in this state; but in his letter of orders he had it expressly stipulated that he was held to be "obliged to obey ye rules, ordinances, and customs of ye Christian Society called ye Protestant Episcopal Church in America." During his ministry in this section, he deserves credit for founding this church of St. Luke's, Christ Church, Rowan, and St. John's Church, in Iredell.

When he stood up here in Salisbury, in the Diocesan Convention in 1817, representing his little congregations, they were, says Bishop Cheshire, "the only congregations in North Carolina, outside the three towns of Edenton, Newbern, and Wilmington, which had preserved any kind of being from the time of the Tarborough Conventions until the successful organization of the Diocese in 1817." I think St. Luke's and Rowan have just cause for pride in the labors of Parson Miller and in the fact that the successful reorganization of the Diocese of North Carolina took place here in this historic old town of Salisbury. When Bishop Richard Channing Moore was shown Miller's Lutheran orders as an Episcopal clergyman at the convention of 1821, he is said to have exclaimed: "Why, you belong to us." After three decades of arduous labors in the cause of Christ as an Episcopal minister preaching alternately and simultaneously to Lutherans and Episcopalians, Miller was ordered deacon in the forenoon and ordained priest in the afternoon of May 1, 1821, by Bishop

Moore—port after stormy seas. He now resumed his labors with all the energy of youth—labors consecrated with the names of Smyrna and Whitehaven; Christ Church, the story of which has been so well told by the Rev. R. B. Owen; St. Peter's, Lincoln, St. Peter's, Lexington, and St. Andrew's, Burke. Yet he never ceased to regret what he called his "fatal error" in consenting to receive Lutheran ordination—even though he was actuated by the noblest principles of Christian fellowship: to carry the word of God to his fellowmen of all creeds and denominations. The story of his missionary labors is a story of strenuous physical exertion and great personal self-sacrifice. One of my greatest treasures is a copy of his diary telling of his long missionary journeys—in one of which, made during four months in 1811, he traversed South Carolina, the present state of West Virginia, the Shenandoah Valley of Virginia, and the eastern part of Tennessee, travelling 3,000 miles, baptizing 62 persons, preaching 67 times, and receiving \$70.44 for his support without asking for a cent.

In his famous historical letter, Parson Miller categorically attributed the virtual dissolution of the Church in North Carolina to the great wave of infidelity set in motion by the French Revolution, which inundated this country for several decades, and affected the people of all denominations. In his diary of 1813, dealing with a missionary tour in Virginia, he thus visits his condemnation upon Thomas Jefferson and James Madison: "I could not but observe the



ARCHIBALD HENDERSON, *Historian*  
*For years a member of St. Luke's Parish.*



general neglect, or rather total disregard, of all religious institutions, in passing through this quarter: I mean the counties of Orange, Albemarle, and Nelson. In the first resides the present President of the United States, and in the second the late President. Near to the former is a large brick church in ruin. It may be supposed by some that these observations proceed from a malignant disposition of mind; but the supposition is either weak or wicked; for in my view an enemy of the religion of Jesus Christ is the worst enemy of his country, whatever his professions to the contrary may be; and the higher he is in station the more fatal his influence."

Dying on May 13, 1834, Parson Miller is thus remembered by Bernheim, the Lutheran historian: "Our church owes a debt of gratitude to his memory which cannot be cancelled or forgotten"; by Bishop Ives of North Carolina, who described Parson Miller as "a clergyman of whom we may emphatically say, for him to live was Christ; and to die is gain."

On Monday evening, September 8, 1823, St. Luke's Parish was organized by Bishop John Stark Ravenscroft, during the eighth annual convention of the Diocese held in Salisbury. At the next annual convention, held at Williamsboro, in 1824, this Parish was admitted into the union with the Diocese. I have before me now a copy of the advertisement for bids, in the *Western Carolinian*, March 13, 1827, for 80,000 brick and a large quantity of pine and oak

lumber, planks and shingles—signed by Stephen Lee Ferrand, John McClellan, John Beard, Jr., Edward Cress, and Thomas Chambers. The brick were burned by the widow of General John Steele, and the ground for the church was given by Major John Beard—the deed being of date, September 15, 1827. The church was erected in 1828, the architect being the Rev. Francis L. Hawks.

The history of this parish, down to the incumbency of the late Dr. Murdoch, has been so fully told by my father in the chapter in Dr. Rumble's History of Rowan County, entitled "Episcopacy in Rowan," thus I shall not resume it here. I can but give brief mention of the various devoted men who have faithfully labored here. The Rev. Thomas Wright of New York, who was drawn to the ministry after almost losing his life at sea, took charge of St. Luke's in 1826, serving until 1832, when he removed to Tennessee, where he did a splendid work as missionary and in the founding of churches. He was succeeded by the Rev. John Morgan, a native of London, England, serving until 1834. He was eccentric, as is often the case of profound scholars who happen to be ministers as well; and on inheriting \$30,000, he expended \$24,000 of it in the purchase of 4500 works on theology, amounting to more than 8000 volumes. He was an amiable man, an instructive teacher, delighted to do kindnesses, and was Christ-like—or as we say, quixotic!—in his generosity—even to giving to a shivering beggar the over-

coat off his back and riding home without one in the cold.

The next incumbent was William W. Spear, who went to school in Salisbury to the able teacher and Presbyterian preacher, Rev. Jonathan Otis Freeman. Both of my grandmothers attended the admirable school conducted by Miss Maria Spear, the Rev. Mr. Spear's sister. After the resignation of Mr. Spear, who seems to have been discouraged by the separation of St. Luke's from Christ Church, the Rowan congregation were ministered to by the Rev. M. A. Curtis, then missionary deacon. In his original diary, which I have examined, he describes his constant tours through western North Carolina in 1835 from headquarters at Charlotte to Lincolnton, Beattie's Ford, St. Andrew's in Burke, Yadkin Valley in Wilkes, Christ Church, Rowan, and St. Luke's, Salisbury. He records preaching at times in Methodist Meeting Houses; and having in his congregation Jews, Unitarians, Baptists, Presbyterians, Methodists, and Episcopalians. Later, for a period of upwards of thirty years he was rector of St. Matthew's Church, Hillsboro. I cannot refrain from quoting the following remarkable entry from Mr. Curtis' diary, when he was in Boston (November 5, 1833): "Attended the first of the fourth course of lectures before the Boston Society of Natural History. Price of admission to the course with the privilege of visiting the Society's Cabinet is one dollar. The lecture this evening by Rev. Ralph W. Emerson was

on the advantages of the study of Natural History. Several hundred were present and seemed highly gratified with the address. There was indeed much elegance in it, but on a retrospect there seems to be very little of it that is tangible. His last topic of consideration seemed to be a kind of occult sympathy between the spirit of man and the material world, in which there was so much of a metaphysical dreaminess that I was unable to catch his meaning—neither do I suppose that himself knew what web he was weaving." I need scarcely add that this young minister was none other than one who afterwards became one of America's greatest writers and thinkers but was then unknown to fame: Ralph Waldo Emerson.

The Rev. Thomas Frederick Davis, a native of Wilmington, N. C., whose brother was the Hon. George Davis, member of the Confederate Cabinet, labored devotedly here for the decade 1836-1846. During his stay at the University of North Carolina, where he was graduated in 1822, he numbered among his friends and class-mates James K. Polk, afterwards President of the United States, and Otey, Green, and Polk, afterwards Bishops of the Episcopal Church, and Francis L. Hawks, afterwards famous as historian and divine. He was instrumental in building Calvary Church, Wadesboro, St. Bartholomew's Church, Pittsboro, and St. Andrew's Church, Rowan, which was consecrated August 30, 1840. After his removal to South Carolina, he was elected Bishop of that state, being consecrated at the same

time as Bishop Atkinson (Oct. 17, 1853). In his latter years, his sight failed him completely; but he bore his affliction with resignation and labored bravely on as Bishop, until strength as well as sight failed him. We revere his memory and treasure his example.

The Rev John Haywood Parker, named for his maternal uncle, John Haywood, treasurer of North Carolina (1789-1829), was born in Tarborough, January 21, 1813. In 1832 he was valedictorian of the graduating class of which the distinguished orator, Thomas L. Clingman, was the salutatorian. It is worthy of record that his valedictory was an argument in behalf of the gradual emancipation of the negroes, in the State of North Carolina. He was twice married: to Maria Toole Lawrence, and eighteen years after her death, to a daughter of Dr. Stephen Lee Ferrand. His whole ministry was spent in St. Luke's Church, Salisbury, to which, for a time, was joined the charge of two country parishes in Rowan county. A marble shaft in this churchyard bears the beautiful tribute which many of you have read. Dr. Murdoch said of him: "He was a singularly pure, amiable, and tender spirit, yet strong and manly in character. He was truly consecrated to the service of God and of his church. . . In his parish of St. Luke's, Salisbury, he was a devoted, sympathetic and diligent pastor and priest, whose life confirmed and illustrated the gracious words that came from the

pulpit . . . His faith and love left a light upon the path which he trod."

The Rev. Thomas G. Haughton, of a distinguished family of eastern North Carolina, who was married to the widow of the Rev. Mr. Parker, was rector of St. Luke's from 1858 to 1866; a brilliant preacher and a lovable, though faulty, man; and he was succeeded by the Rev. John Huske Tillinghast, who served from 1867 to 1872—being remembered by his parishioners, my father says, with great regard and affection. And now a new and brighter day for St. Luke's is ushered in with the coming of the late Dr. Francis J. Murdoch, whom so many of us knew, admired and revered. He was born in Buncombe County, North Carolina, March 17, 1846, fourth son and tenth child of William and Margaret Murdoch, natives of Ireland, but of Scotch blood. As a lad of fifteen he enlisted in the famous First North Carolina Volunteers, known as the "Bethel Regiment," and served until the end of 1861. He won distinction in the S. C. Military Academy, Charleston, where he was raised to the rank of Lieutenant in the Cadet Corps. After teaching in Dr. Buxton's school in Asheville, he continued his studies for the ministry under the Rev. Dr. Buxton, and was ordained to the Diaconate in this Church in 1868, to the Priesthood in 1870 in St. Paul's Church, Edenton, by Bishop Atkinson. After serving at High Shoals, Gaston County, and as missionary in Buncombe, Haywood, and Rutherford counties, he entered upon his duties

as rector of St. Luke's on June 7, 1872—continuing here for thirty-seven years—a glorious career of Christian service severed only when he was called to rest, June 21, 1909.

Despite the devoted labors of his predecessors, the “growth both of the town and of the parish,” says Bishop Cheshire in a memorable memorial sermon he delivered here in 1910 which I am privileged to quote, “seemed to have been slow and languid, and little progress had marked the decades immediately preceding” Dr. Murdoch's rectorship. New life was imparted to St. Luke's by Dr. Murdoch's energetic efforts. Besides upwards of a hundred baptisms and a hundred confirmations each, the number of communicants doubled in the first five years. Under his vigorous policy of expansion, there were organized or vitalized: St. Mary's, China Grove; All Saints, Concord; church services held at Mocksville; St. Jude's, Locke township; St. Paul's, Chestnut Hill; and St. Peter's Chapel. In 1892 St. John's Chapel was built upon a lot given by Mrs. Mary Steele Henderson. In 1893 St. George's Chapel, Woodleaf, was built to accommodate the congregation of old St. Andrew's; and a few years later, the little Chapel of St. Mark's. Due to Dr. Murdoch also was the erection of St. Cuthbert's Chapel, Proximity, near Greensboro; and the Church of the Good Shepherd at Cooleemee, in which he co-operated with that large-hearted philanthropist and devoted churchman, Mr. W. A. Erwin. Says

Bishop Cheshire: "Dr. Murdoch was the pioneer of 'Parochial Missions' in this section of the country—and organized 'The Evangelist Brotherhood,' consisting of the Rev. Wm. S. Bynum, the Rev. Chas. J. Curtis, and himself, for the purpose of promoting and carrying on this kind of aggressive work by which much good has been accomplished. These missions have become one of our regular methods of church work; and the extraordinary quality of his own preaching and that of the Rev. Mr. Bynum, his associate, had much to do in securing the ready acceptance" of this type of "direct, didactic, and hortatory preaching."

Dr. Murdoch was a great teacher of young men; and it is generally considered that the most striking aspect of his own life was the discovery and training and developing ministers of the Gospel. I am told that upwards of twenty men, both young and old, were brought into the ministry through his efforts. Of this great service, he was modestly loath to speak and being asked on one occasion how many men he had brought into the ministry, he replied with ready wit: "Have you forgotten that God was displeased with David for counting the children of Israel—and therefore smote Israel?"

Unlike most ministers, Dr. Murdoch was a business man of great ability and acumen. His secular interests and activities were largely prompted by an unselfish desire for the good of others and a lofty ideal of public service. He was classed by an eminent

lawyer as one of the three most remarkable men of North Carolina in his day. He was a great scholar and a great preacher, who spoke positively at all times with the assurance of deep learning and as it were with the authority of Divine sanction. "So far as I know and believe," says Bishop Cheshire, "there has been no man in this part of the country, who at all approached him in familiar acquaintance with patristic and scholastic theology"—with the ancient, mediaeval, and modern commentators of Holy Scripture. "I always felt," continues Bishop Cheshire, "that he was the most original, suggestive, and helpful expositor of Scripture whom I had ever heard." Habitually meditative, his reserve of manner hid a tender and loving heart, a deep emotional nature. In the Memorial Resolutions of St. Luke's Vestry, drafted by my father, occur these words: "We doubt whether the Diocese ever produced a man more gifted or more intellectual. If he had desired preferment, he might have attained the highest honors the church could give. He had many of the characteristics which would have made him a great Bishop." It is of historic interest that when the present Bishop of North Carolina was elected, Mr. Murdoch nominated Mr. Cheshire, and Mr. Cheshire nominated Mr. Murdoch.

The consecrated and faithful work of the women of this parish, the Sunday School teachers, and in particular St. Luke's and St. Frances' Guilds, shall not pass without a tribute of reverential admiration

—for their labors in building the cloister, beautifying the church, and raising considerable sums of money for church and parish house and many religious and charitable organizations. Nor would the history of St. Luke's Parish be complete without mention of one aspect of church work associated with my father's memory—in the form of a quotation from an article by Francis J. Murdoch, Jr., and Alma Tuttle Milne: "It was during Mr. Murdoch's rectorship that there was formed in St. Luke's Parish the first organized Bible class for men in Salisbury—the Bible class of the late John S. Henderson—to which its members look back as the ideal of what a Bible class and a Bible class teacher may be and should be."

And now, in conclusion, I can permit myself but a word. Vital to us all are memories, affectionate and grateful: of Sidney Bost, for a time assistant rector to Dr. Murdoch, who also had charge of Christ Church, Cleveland; of St. Andrew's, Woodleaf; and of St. Matthew's and St. Jude's, all in Rowan County—able preacher and spiritual leader, who by singleness of devotion greatly endeared himself to the people of St. Luke's Parish and of Rowan County, now rector of St. Philip's Parish, Durham; and of Bruce Owen, who had never thought of entering the ministry until Dr. Murdoch claimed him for the church, rector of St. Paul's Church, Salisbury, in 1898, now rector of the Church of the Holy Comforter in Charlotte—a scholar in temperament and

a leader of men, who has been called one of the ablest and most useful men in the Diocese.

Since Dr. Murdoch's rectorship, St. Luke's has been blessed with the pious ministrations of:

The Rev. T. A. Cheatham, who served here most acceptably and energetically as inspiring preacher and efficient organizer of parochial work, ever ready to sacrifice himself for any church cause—now dividing his time between Calvary Church, Pittsburgh, Pennsylvania, and Pinehurst, North Carolina.

The Rev. F. J. Mallett, Ph.D., born in Lynn, Norfolk County, England, genial gentleman and able preacher who filled the enlarged St. Luke's every Sunday for four years of his rectorship—talented as author and popular as public lecturer—of whom St. Luke's Vestry recorded: "Our Rector is a preacher of great force and ability and as a speaker in the pulpit and on the platform he has not many superiors in the American Church"—now rector of St. Paul's New Albany, Indiana.

The Rev. Warren W. Way, a native of Illinois, who succeeded Dr. Mallet and served as rector here until 1918, when he was called to take charge of St. Mary's School, Raleigh, which has made notable progress under his vitalizing guidance—rarely beloved pastor, widely popular man, a strong and elevating influence in the town of Salisbury; and

The present rector, the Rev. Mark H. Milne, born in Corning, New York, of Scottish parentage, ordained deacon in St. Paul's Church, Buffalo, in

1899, priest at Cornell, N. Y., in 1900—under whose strong and vigorous direction St. Luke's has exhibited a remarkable growth during the past five years—in number of confirmations, in parochial activities, in efforts, soon to be crowned with success, for the erection of a beautiful parish house, designed by the famous ecclesiastical architect, Mr. Hobart M. Upjohn, of New York. Now fortunately restored to health and strength, may this wise, forthright, high-hearted Christian spirit carry on here, with continuing success, the noble work of Christianizing and uplifting humanity in the historic Parish of St. Luke's.

Archibald Henderson







